

when He was here in it, the Father set Him at His right hand—fruit of that solemn appeal of the Blessed One, “O righteous Father, the world hath not known Thee, but I have known Thee, and these have known that Thou hast sent Me” (John xvii.). Then comes the sentence: “All that is *in* the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not *of the Father*, but is *of the world*” (1 John ii.).

But it will be said, Yes, but now Christianity has come in. That applies to the heathen world. I answer, “The kingdom of God is not in word, but in power” (1 Cor. iv). The lust of the flesh, and the lust of the eyes, and the pride of life are not found only among heathens; if comparison is to be made—now much more among Christians. But it is important to take up Christianity as a system, because, not only does faith recognize it as the truth and true revelation of God in Christ, but it has in sum formed the world in its present condition. If I go to inquire what the world is, I cannot turn to heathens or Mohammedans. I must look to Christendom. This is what characterizes the state of the world. Now I have already spoken of the motives none can deny which govern men in it—as pleasure, gain, ambition, vanity. They may pursue these things, preserving a good reputation before men; it is only another snare to make Pharisees of them, or without conscience. But they pursue this, and a man is morally what he pursues. He is covetous, if it be gain; ambi-